The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

2244 NORTH 29TH STREET, PHILADELPHIA, PA.

VOLUME FIVE—NUMBER SEVEN AUGUST, 1925

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized November 16, 1921. Entered as second-class matter April 1925 at the Post Office in Philadelphia, Pa. under the act of March 3, 1879.

THE DOCTRINE OF THE LORD'S RETURN

It is amazingly strange how little impression the teaching concerning the Lord's Second Coming makes upon many who profess themselves to be children of God. They read their Bible, and statement after statement which ought to gleam with spiritual light and glow with spiritual life, seems to pass across the horizon of their vision without awakening any special interest, or leaving any marked impression. Many a minister, with an open Bible before him, knows absolutely nothing about it, and worse than that, ignores it and utterly rejects it. Many a minister who seems to have some light on it, is afraid to teach it, while many another perverts it utterly, not really understanding it.

There is indeed an amazing prejudice against the doctrine of the Lord's Second Coming. It is said to be non-essential and unimportant. It is said to be the result of an unsettled state of theological definition of the early centuries. It is said to be the doctrine of the untaught, the half-educated and those whose minds are not equally balanced. The man who teaches it clearly and strongly, is said to be fanatical, a hobbyist and up in the air—a light and visionary person. It is said to be more sensational than practical, more speculative than solid and real. It is said to create division among God's people, to give birth to foolish and fanatical vagaries, to unsettle Christians and to lead to all sorts of fanciful theories and interpretations.

But over against these objections to it, raised in prejudice and ignorance, we love to place this unanswerable argument: There is no other Biblical doctrine more oft repeated, more clearly stated, more expressly taught and more fully set forth in the Bible than the doctrine of the Second Coming of our Lord Jesus Christ. It is vitally inwrought into every fiber of the Scriptures and from beginning to the end it is an essential and vital part of them. It is the very backbone and marrow of the Scriptures. It is vitally bound up and correlated with every doctrine, promise, exhortation; it is related to every Christian virtue and all Christian service. It is so important and essential to Christianity that it constitutes "The Blessed Hope" *(Titus 2:13)*.

The doctrine of the Lord's Second Coming is in the forefront of all New Testament themes. It is the burden of all our Lord's predictions: one of the greatest of apostolic themes. The early Christians looked forward to the Lord's Return as the great event towering pre-eminently above all others. It was the inspiration to their separation from the world and its ways, to their missionary activity, to their patient endurance of the trials and sufferings in the way, of their evangelical fervor, their undying enthusiasm and their spiritual and Godly living. It is characterized in Scripture—

First, As the Blessed Hope *(Titus 2:11-13)*. Compare Romans 8:18, 19.

Second, As the Purifying Hope *(I John 3:1-3)*.

Third, As the Pacifying Hope *(I Cor. 4:5)*. Compare James 5:7, 8.

Fourth, As the Comforting Hope *(I Thess. 4:18)*.

Fifth, As the Glorious Hope *(Phil. 3:20, 21)*.

The Second Coming of Christ constitutes the hope of the child of God because his every future blessing and prospect is bound up with it. It is then the dead in Christ shall be raised, with glorified bodies, the living believers shall be changed, and together in one company, they shall be "caught up to meet the Lord in the air." It is then the child of God shall be glorified, fully saved, brought into the likeness of the "first born" Son of God, go home to be with the Lord, share His glory and His reign. It is then the pains and pangs of sinful mortality shall be laid aside, and the awful ruin of sin shall be left behind, the child of God shall enter upon the eternal day of fadeless sky and cloudless night, and perennial youth, and effulgent glory, and eternal joy, and everlasting peace, and unending communion.

The Lord's Return is the hope of Christ, the Church, Israel, a groaning creation, and the nations of the earth. Every blessing in grace, through the redemption in Christ Jesus is vitally bound up with it. Oh, "Blessed Hope" it is indeed! But while to the child of God the doctrine of the Lord's Second Coming means hope, joy, and gladness, to the unsaved it means dread, and gloom and terror.

It is said that in England, when judges come into a town to open the assizes, a sound of trumpets announces their arrival. How different are the feelings which the trumpets make in the minds of different men! The innocent man hears them unmoved. They proclaim no terrors to him. He listens, and looks on quietly, and is not afraid. But often there is some poor wretch awaiting his trial, in a silent cell, to whom the trumpets are a knell of despair. They tell him that the day of trial is at hand. Yet a little while, and he will stand at the bar of judgment, and hear witness after witness tell the story of his misdeeds. Yet a little while, and all will be over: the trial, the verdict, the sentence, and the fetters will be clapped on his hands, and he will be led to the dungeon. No wonder the prisoner's heart beats loudly when he hears the trumpet sound. So shall it be when the trumpet of the archangel shall sound. It will mean joy to some, but intense sorrow to others.

THE LORD'S SERVICE

We often speak of the care that we should exercise so that there might be no breach in our communion with the Lord, but think of the care that He exercises. He girded Himself to wash His disciples' feet that they might have part with Him *(John 13)*, and He is still girded for this service. How great His love must be! It is affecting, entrancing, to think that all day long Christ's thought is, I desire that there should be no break between your soul and Me. It is not that He tells me to make it **my** business, but that He will make it **His** business. He does it by the ministry of the Word to our souls, detaching us and cleansing us from everything that would bring in a shade of distance between Him and us.—*Scripture Truth.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 2244 North 29th St., Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

Send all money for the magazine to Clarence E. Mason, 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. **Prompt renewal will greatly help the work.**

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. **We thank you all for your sympathetic co-operation.**

GENERAL INFORMATION

A WELCOME TO NEW SUBSCRIBERS

We extend a glad welcome to each new subscriber to our magazine family. We heartily praise the Lord for the number received the past month. We also extend the heartiest thanks to any friends who may have been instrumental in securing new subscriptions. May the Lord richly bless you, one and all, and make the magazine a great blessing to each and every reader.

THE HOME EXPENSE FUND

We would once more, as in previous issues of the magazine, call attention to the necessary Home Expenses in connection with the work of the Fellowship, such as office rent, capable office help, the printing of the magazine, postage, etc., which we trust our readers will take into prayerful consideration. Why not send a monthly contribution for this purpose? Why not add a special amount for this purpose, when sending a contribution for the work of any of the co-operating societies? Designate the amount for this purpose "Home Expenses of the Fellowship," or cut out and use the blank prepared for this purpose as found on one of the back pages of the magazine. If the necessary Home Expenses are taken care of in this way, we can send all the funds received for the work, without deduction, to the needy mission field. Please take this matter upon your heart and pray about it. We are doing the best we know how to administer the work at the lowest possible expenditure.

THE NEED FOR CLOTHING

Norman J. Smith writes: "Did you ever hear of moths attacking a suit of clothes on a man's back? I never did, but I have heard of many suits being ruined that were hung away in closets. Some of these suits were not needed, either. Perhaps some one thought they might come in useful for a rainy day or emergency suit some time. But usually these emergency suits hang in the closet while their former wearer goes out and invests in a new suit. Well, if you have a suit or two hanging in the closet just to feed a few moths, why not put it on some one's back, where the moths do not usually attack clothing. I can find the man, or the woman or the child to wear every suit you can supply. I saw some of them in the places I visited in Europe, and some of them I learned about from friends who live just within sight or reach of these who go in rags winter and summer. Insure your cast-off clothing against destruction by moths by sending it to **American Christian Relief Mission, 108 Dobbin Street, Brooklyn, N. Y.**"

THE MISSIONARY DEPARTMENTS

We have divided the missionary portion of the magazine into two departments, namely, the Gentile and the Jewish for the sake of distinction and to save confusion. We desire the magazine to bring intelligent information regarding the work in the field.

The statement entitled, "American European Fellowship for Christian Oneness and Evangelization," found on page 16 should be carefully read; it contains much needed information in respect to the co-operating societies of the Fellowship.

We ask all our readers to please read very carefully both missionary departments of the present number, and to note the announcements as well as the encouraging news and the statements regarding the various needs of the work in the field. Here are opportunities of more than ordinary appeal, opportunities for investment of our temporal means which bring immediate and fruitful returns. We should lay them to heart and pray about them; we should act while the present opportunity lasts, for the Lord seems to work in a very special way by His Spirit in Central and Eastern Europe at this time, hastening no doubt, His purpose in grace to complete the Body of Christ by speedily gathering out from among the masses there the destined number. What a privilege to be "workers together with Him!" Let us heartily co-operate with Him and do our utmost to make possible the triumph of His purpose to the fullest extent. Shall we help the Lord or shall we hinder Him? God grant that it may be the former and not the latter.

CO-OPERATION SOLICITED

We greatly appreciate the co-operation and help many of our readers have given in the past, in seeking to introduce the magazine and to secure subscriptions for the same. This is a great help to the work. We trust all such may continue their hearty co-operation along this line, and, also, that many more may join them in this work.

The helpful articles on the Book of Revelation, by Pastor Edward Drew of the Madison Avenue Baptist Church, of Paterson, N. J., which appear month by month in the magazine, are themselves worth more than the cost of the magazine, not to speak of the many other helpful articles. And then, our friend and brother, Pastor Charles Reitzel, who is the author of several very helpful books and numerous pamphlets, has written an able and helpful article on the theme, "Have you received your Pentecost?" which will appear in two installments, beginning with the September number. Every Christian in the world should read this instructive article. It is the most comprehensive thing we have ever read on this great and much controverted subject. It is sane, logical, instructive and unanswerable—a mighty Scriptural argument to refute the erroneous teaching about Pentecost now so widely embraced.

We will gladly furnish packages of magazines for free distribution, in order to enable our readers to introduce it among their friends. Send for a package to-day and when you receive them ask God to help you interest your friends and to secure a number of new subscribers. The vacation season is now about past for this year, and the Fall and Winter months are fast approaching, when the outdoor work is ended and the evenings are longer, so that there will be more time to read, generally speaking. This is a good time to begin to secure new subscribers. May we count on you? We thank you in advance. Remember, the price of the magazine is but **$1.00 a year,** in advance.

TWO BOOKS BY THE EDITOR

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Address:—

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EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

CARRYING NEEDLESS BURDENS

"Casting all your care upon him; for he careth for you" *(I Peter 5:7)*.

The story is told of a boy, trudging along a road with a heavy bundle in his arms, who was overtaken by a man in an automobile who invited him to a ride. The boy gladly accepted the invitation, stepped into the car and took a seat. Noticing that the boy still held his bundle on his lap after he was seated, the man asked him why he did not put it down and let the machine carry it for him. "Why," said the boy, "I never thought of that! I guess it can carry it just as well as I can."

The thoughtless boy is a type of many of us. Christ is the real Burden-bearer and Care-taker of us all. He invites us to cast all our care upon Him; but, like that boy, we do not think of that. We go on carrying our load of care, responsibility, disappointment, trouble and grief, until we worry and fret ourselves almost sick, and, until our spirits grow bitter and hard. Many of God's dear children worry and fret over their burdens and care until their strength gives out and their energy is exhausted. All this grieves the Lord and is sin. We have no right to worry because we have no reason to do so. We are invited, yea, exhorted to cast our care upon the Lord. To worry is useless and evil, since Christ has made Himself responsible to care for us. Let us be thoughtful and wise and cast all our care upon Him. This will rejoice His heart, and bring great relief to ourselves.

It must be noted that the exhortation reads; "Casting all your care upon Him; for He careth for you." To cast our care upon Him demands purposeful, resolute faith. Our care does not secretly sneak away from us and roll itself upon the Lord; we must cast it upon Him. Then again, carrying our care does not do us any good; by doing so we simply forfeit a great blessing. "He careth for us," whether we recognize, appreciate and enjoy it or not. He knows all our care and He loves us so dearly that He waits for us to let Him carry it all. Let us take Christ at His Word and let Him share our burdens and care with us.

FISHERS OF MEN

"Follow me and I will make you fishers of men" *(Matt. 4:19)*.

Christ called His disciples to be fishers of men. He did not send them forth to dip the streams dry, but to fish men out of them. This is all plain enough to such who are honest with the Word of God. Neither did the Lord send forth His disciples to make fishing tackle, but to fish for men. This is clearly stated—"I will make you fishers of men." If language means anything, then, this means that they were to save men out of the world.

This is plainly our duty and mission as Christians, throughout this entire age, since during this present age God is visiting the Gentiles "to take out of them a people for His (Christ's) Name" *(Acts 15:14)*. God's people are not called upon to clean up this world; it is not the mission of the Church to save society and to establish a Christian civilization in the earth, but to cooperate with the Holy Spirit in gathering out from among the nations of the earth, a people for the Name of Christ. What a blessed day it would be if all God's people everywhere knew this, and recognized it, and would be earnestly engaged in fulfilling it! If this would be the case, the cause of missions would go forward by leaps and bounds, and the Lord would bestow rich and abundant blessing upon the Church.

It is the duty and mission of the Church to preach the Gospel to the whole creation, and, to seek to save the individual out of the world and not to seek to improve the world and to advance humanity. The duty and mission of the Church is, the regeneration of the individual through the preaching of the Gospel, and not the regeneration of society through a program of reform and political propaganda. The work of the Church is distinctly spiritual and not political and humanitarian. The Church is not responsible for the advancement of humanity, the regeneration of society and the promotion of civilization, but for the evangelization of the world through the preaching of the Gospel. The mission of the Church is missions; she is to be an evangelistic force and not a political body and power.

Missions build up a church, but a great many have not learned this as yet; they are afraid to give missionary money for fear the work will be depleted at home. Down South a colored church complained of their pastor because he was so much missionary. One day their preacher said in a sermon, "Some folks say that I am killing this church with missionary preaching." He said, "When this church is dead I am going to come out some nice night when the moon shines bright and stand on the walls of this church and declare aloud with a silver trumpet, 'Blessed am de dead dat die in de Lord."

But, beloved, it will be a long time before that colored preacher will be standing on the walls of that church in the moonlight and make his declaration, for missions will not kill any church, but rather make it alive. Missions in a church bring about a revival, and not a funeral.

A BLESSED BENEDICTION

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" *(II Cor. 13:14)*.

It is the beauty and the glory of the Gospel that it brings the fullness of blessing from the Triune Godhead. It recognizes the Father, the Son, and the Holy Spirit, and each as a distinct person, yet but one God. It recognizes that in this Holy Godhead is the basis of all spiritual relationship, and the fountain and source of every spiritual blessing.

God the Father has planned human redemption. Christ the Son has executed it. The Holy Spirit administers it. Grace is associated with the Son of God. Love is associated with God the Father. Communion is associated with the Holy Spirit. This is a most wonderful benediction.

First: In this blessed benediction there is the message of fullness of spiritual blessing for every believing heart. Grace, love, and fellowship contain the fullness of spiritual blessing. The grace of Christ brings into the consciousness of the love of God, and the Holy Spirit brings into the inner consciousness of fellowship with the Father and the Son. Salvation, with all its attendant blessings, has its source in the grace of Christ, and in the love of God, and the Holy Spirit, who is the executor of God and of Christ, freely ministers the things of Christ to the yielded and trusting heart. This is the simple but only order in the economy of the Gospel. This is the message of hope for the vilest and most wretched sinner. No one need despair because of his sins nor because of his sinfulness. Salvation is offered to all freely because grace is abundant, and love is everlasting and redeeming. There is no condition to salvation but that of trusting Christ and believing the Gospel.

Second: In this blessed benediction there is the message of an enriched and a transformed life. The grace of Christ, the love of God, and the fellowship of the Holy Spirit abiding with the believer means an enriched and a transformed life. It is not all of spiritual blessing there is in the Gospel that a ruined sinner may be saved by the grace of Christ and the love of God through faith, and be made conscious of salvation by the presence

(Please turn to page 7.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

BETTER THAN THE ANGELS

A. C. GAEBELEIN, D.D.

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" *(Heb. 1:4)*.

This is the place of exaltation our Lord has received, a part of the glory God gave to Him as the risen One from the dead. "He sat Him at His own right hand in the Heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all" *(Eph. 1:20-23)*. He who made the angels, created them to be His servants, was made in incarnation lower than the angels for the suffering of death, to taste death for everything *(Heb. 2:9)*. And now as the Head of the new creation, as the glorified Man, He is above the angels, so much better than they with a more excellent name.

Inasmuch as believers are identified with Him in His death, His resurrection and His glory, this wonderful place belongs to every child of God. We too are in Him so much better than the angels and have a name more excellent than they. Angels know this. They know what it means when a sinner turns to the Lord Jesus Christ. That is why there is joy in the presence of the angels when a sinner repents. They know by the Church as the Body of Christ, the dignity and glory of each member, the manifold wisdom of God *(Eph. 3:10)*. And they are now on earth as ministering spirits to minister for them who are heirs of salvation. Yet how little we enter into the fullness of this! How dull we are! How often Christians think of angels as beings way above them with a place of nearness to God, which believers should covet. Oh! for a constant realization of our glorious position in Christ.

"It may be wrong; and yet I would not be
An angel, formed in spotless purity;
It may be strange—with all my sins and care—
I would not change this lot of mine, for theirs.
They in the light of God have ever shone,
Yet joys are mine which they have never known.
They, since He made them first, have ever been
Viewing His love, no earthly veil between;
In that from age to age they still abide,
Drink of its fullness, and are satisfied:
Yet even they bend down new depths to see,
New depths of love, the love that rescued me.
Sweet are their joys, yet not to them is given
To sing the song of the redeemed in Heaven.
Bright are their crowns, their harps are shining gold,
Yet in their hands no victor's palm they hold,
Nor wreaths they wear, such as shall clasp the brow
Of those who pass through tribulation now.
Their robes are white, yet they shall fade beside
The robes that Jesus' Blood hath purified."

SPEAKING STONES

By one who heard their Voice

BY MRS. F. SPENCER JOHNSON

Sitting one day, with a friend, on the beach of an English South Coast sea-side town, with the consciousness that God had called us apart to hear His Voice, I was not surprised to find that He was soon drawing my attention to the many different kinds of stones that lay on the shingle shore. There were long-shaped stones; short, dumpy ones; some round, some white and glistening with the sun shining upon them; others dark and dull-looking, unable to reflect any of the brightness gleaming upon them.

As my hand passed over them, I came across a **white smooth** stone, it was nearly round, and without a single rough corner on it. I took it up, and began to think how it became so smooth. Often had I stood watching a storm, with the waves breaking on the shore and hurling the stones backwards and forwards, one on the top of the other, and now, as I looked at that round smooth stone in my hand, I saw the results of the storm—the very fierceness of the lashing of the waves, not one or two only, but the many,—all helped to round off the angles and irregularities, and to produce the **evenness** of the stone. And so it is in life to-day. The storms are threatening to engulf us; there never was a time when billows swept more cruelly over us. The fury of the waves tend to make us almost to despair even of life. And yet . . . ., if we could pierce behind, and see what God is doing, our hearts would rejoice. It is the very vehemence of the waves that are rounding off the rough places and angles. Some day, in God's "Afterwards," we shall thank Him for the storm, and for all that He taught us, while passing through it.

Then I took up another stone, and this one had a number of holes in it. One was large enough to pass my little finger through it. Once more the lesson came to me,—how hard and "unget-at-able" some of us are. God is seeking channels, and He wants a "water-way," through which the Living Streams of life may flow; and so He has to let great battering rams of trying circumstances come against us. **One** sharp pointed piece of iron would not bore through the hard surface of the stone, it is the **constant piercing** of something harder than itself, that in course of time will cause a "water-way" through it. And so, in daily life, there are many instruments used by God to pierce through the unbroken spirit to bring it into the pliability and sensitiveness that He asks for. The "wheels of circumstances" go round and round, but the piece of clay is in the pierced Hands of the Great Master-Fashioner, and **He** permits the difficulties and sharpness to lay their heaviness upon us. His **permissive Will**; and if He wants to use us as a "water-way" for the Living Streams of water, we need not fear His methods, for God is love, whatever happens.

There was one other stone that took our attention, and that was one with a large knob at one end, and only a thin little piece at the other end. What could we learn from this? It seemed to me to illustrate how abnormally large, or over-developed we get in one direction, while often at **another** part of our character there is an under-growth—a lack. We are apt to run on **one line of Truth** only. Take for instance the Glorious Hope of our Lord's Return, how some harp **only** on that, and they leave out the personal preparation for His Coming, and other Truths—equally needed, of a consistent walk with God in both Life and lip. What is the result? Others look on and see inconsistency, and that Blessed Hope is discredited. It is so easy to be taken up with **one** side of Truth to the neglect of others, and in consequence there come irregularities and unbalanced minds, and the great Enemy of souls gains an advantage. Let us study **all sides**, the **Old** Testament as well as the **New** Testament, and ask God to give us, through the Holy Spirit's teaching, the blessed **evenness of the "fine flour"** of the meal offering.

We read of "stones made ready" before they were brought to be fitted in the Temple, and to-day God is making "ready" those who are called to be His Bride, through the very sufferings, discipline, and sorrows through which they are passing, and it is as we **go through** in triumph, in the Mighty Name of Calvary's great Victor, that we co-operate with Him to get ourselves "ready," in order to share His Throne in the Millennial glory. Then, shall we take up, afresh, our attitude of faith, that pierces through each difficulty, each cloud, each obstacle, and see God's objective and know that all the billows and waves which come to us, through His Permissive Will, are preparing us for our service above as **Rulers, Priests, and Kings** at the glorious Appearing of our Lord Jesus Christ?

"THE END OF ALL THINGS IS AT HAND"

So wrote the Apostle Peter, and we use his words, to stir up our minds "by way of remembrance," to present-day conditions. The present rapid movement of world events also emphasizes the Apostle's injunction, "Be ye therefore sober, and watch unto prayer" *(I Peter 4:7)*.

The present rush and push of Satanic forces on world conditions indicate **an impending head-on collision, a** tremendous crisis and catastrophe, unequalled in world history. The rejection of God, the arrogance of man, and the alarming increase of wickedness can only end in a tribulation and judgment so severe that unless the days were shortened, "there should no flesh be saved" *(Matt. 24:21, 22)*.

REPEATED: BUT UNHEEDED WARNING

The course of the present dispensation was plainly set forth by Jesus, and the close of it was likened to the days of Noah and Lot *(Luke 17:26-30)*. The former days were characterized by self-assumption, arrogance, lust, cruelty, utter vileness and disregard of God and man, until the righteous judgment of God fell upon them and none escaped but those who had found grace in the sight of God.

CHARACTERISTIC SIGNS OF THE PRESENT AGE

Certain signs were given by Jesus as marking the present dispensation. There would be wars, famines, pestilences, and earthquakes. They are all evidences of the unsettled, unsatisfactory, and sinful conditions of a world which rejects and denies God. These things would be impressive in themselves, but the last decade has shown **a greatly intensified manifestation of each of these conditions,** with a corresponding toll of suffering and human lives, as if God through them is bidding earth inhabitants to "flee from the wrath to come," while yet the door of mercy remains open, and the final and most dreadful tribulations are not yet let loose.

MORAL CONDITIONS

In the days of Noah and Lot moral conditions were at their lowest ebb. Man had descended to his lowest nature and lived in the flesh. Are we not rapidly moving to a similar crisis, with home life losing its sacredness, parental authority disregarded, moral restraint brushed aside, divorces multiplying, prisons filled with young criminals, crime greatly increased, the arm of the law largely paralyzed, and human life held at little value. Is not the harvest of the earth about ripe? *(Rev. 14:15-17)*.

THE POLITICAL AND ECONOMIC SITUATION

The whole world is in an upset condition, with great perplexity, jealousy, and intense hatred among the nations. The great world war has not changed human hearts any more than the modern cry of "peace, peace, when there is no peace." The present-day cry of a pool of nations and a great super-state, may look well to world statesmen, and, strange to say, be buttressed or demanded by Christendom, but it paves the way for the predicted coming superman, the god-emperor. The world empire will mark the last of man's day and reign, and usher in the tribulation days, world judgment. The economical situation is equally grave. By far the largest percent. of government resources is used for the payment of past war debts and preparation for coming struggles. Men cry peace, while those in charge of governmental affairs are preparing for war.

SPIRITUAL CONDITIONS

"Now the Spirit **speaketh expressly,** that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" *(I Tim. 4:1)*.

"This know also, that in the last days perilous times shall come" *(II Tim. 3:1)*.

There is an increasing wave of spiritism, an abundance of heathen cults, and many departing from the faith. Peter writing of the last days said there would be "false prophets," and they are here, telling us of world betterment and universal peace and good will among men, instead of showing people the world's true condition, and warning of impending judgment. He said there would be "false teachers," who would deny the Lord who bought them, and they are acclaimed as apostles of a new gospel. He said these modern teachers were "wells without water," promising refreshment to weary, sin-burdened travelers, but having nothing for themselves or others. "If the blind lead the blind, they will fall into the ditch." To remove our ancient landmarks, by preaching another gospel, is like digging the foundation walls from under the house in which man himself lives. Sooner or later it brings ruin. We have in Christendom worldliness, compromise, sectarianism, a form of Godliness, denying the power thereof, commercialism, religious politics, federation, but we lack the "One thing needful," a vital fellowship with our risen Lord, and the mighty inworking and outworking of the Holy Spirit. Poor Laodicea, with her Lord standing at the door, knocking for admittance, is in a precarious position *(Rev. 3:14-22)*.

THE CALL OF GOD

May the voice of the One who calls Israel back to Himself, be heard in our own hearts calling us to return unto God.

"Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" *(Hos. 1)*.

"Then shall we know if we follow on to **know the Lord**; His going forth is prepared as the morning; and He shall come upon us as the rain, as the latter and former rain unto the earth" *(Hos. 6:1-3)*.

Lift up your heads: the redemption of God's children draweth nigh. Prophecy declares it, present-day conditions emphasize it. Jesus will return according to promise *(John 14:3; Acts 1:11)*. The Son of the Highest will sit upon the throne of His father, David *(Luke 1:22, 23)*, and a King "reign in righteousness" *(Is. 32:1)*.

"Be ye therefore sober, and watch unto prayer."

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THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Av nue Baptist Church, Paterson, N. J.*

STUDY NUMBER 3, CHAPTER 3

SARDIS

We come now to consider the last three of the seven Churches to which the messages were sent by the Spirit. We must not forget the condition of the Thyatira Church. A woman was domineering over that Church, typified by the most wicked woman in the Old Testament Scripture, Jezebel. She taught them fornication, which is plain worldliness and idolatry. This can be none other than the Roman church which rose to worldly splendor and power and corruption on the patronage of Constantine. This woman later develops the "scarlet woman" of chapter 17. The Church that we now study brings us undoutedly to the time of Martin Luther. The word "Sardis" means, "a few escaping" and it is the picture of a cage of birds with the door opened and a few let free. There were true saints always in the Church before Luther, but we all agree that it was Luther that opened the door to the true followers of Christ.

The Church out of which these few escaped was called a "live" Church but the Spirit says it was "dead." God always reverses man's judgment. Beware of the Church even to-day that the world speaks well of. The reader may remember that remarkable poem, "The Rhyme of the Ancient Mariner" in which a man is doomed to take a voyage in a ship manned by dead men. Some such ghastly thing in God's sight must be the Church that He must pronounce dead. Plenty of works indeed in Sardis, as there is in many churches to-day, but all done by moving corpses. Much talk about working "for the Church," and "doing Church work" but no love for the Person of Christ.

The few who escape are spoken of in the 4th verse as "not having defiled their garments." What a defiling thing the church of Rome has been. That which Luther raised his voice against was the "sale of indulgence." The priest Tetzel came with his

drum and offered to any man, for a sum of money, the privilege of living in sin for so many days. Luther came forth and said, "I will put a hole in his drum," and verily he did, and in a few other drums. Some were not defiled, and the Lord by the hand of Luther opened the door and let them out. They shall walk with Him in white.

The further promise to these overcomers is that their names shall never be blotted from the Book of Life. Do not construe this to be a threat that some were blotted out. This is an assurance that they never shall. There is no single instance of a name being erased from the Book of life. (Some may think Exodus 32:32 refutes this, but that Book is not called the Book of Life.)

A word may be in place here as to just who are the "overcomers." A verse in I John 5 may help. Read verse 5. Faith is always the victory. Just believe. This was particularly true of Luther for his great message was Justification by Faith. Doing penance at Rome; going up the sanded staircase on his bare knees, he remembered the words, "The just shall live by faith." From that moment he preached faith, and all who believed with him came out from Rome.

PHILADELPHIA

We come now to the sixth Church which is the Philadelphia Church, and against which there is nothing wrong recorded. The word means, of course, "brotherly love," and it is a Church whose work was pleasing to God. We should study this Church carefully for it ought to be of supreme importance to us to know how to please the Lord in our Churches to-day. What the key of David means I do not think we can be sure of, but a suggestion may be in place. It was David to whom was promised a throne on earth that should know no end *(Luke 1:32, 33)*, and One to sit upon that throne. That is to be an earthly throne, and the One who sits upon it is to have power over the nations. The key of David then would be the power to unlock the closed door of the nations of the earth. This is only a suggestion but it may help us, for a door is opened to this Church which can be none other than the doors of heathen nations opened for missionary work. That such a time of missionary work followed in the wake of the Reformation under Luther is certain. John Knox and a few other true men followed Luther to the time of the Wesleys and Whitfield and Jonathan Edwards and David Brainard. Out of the mighty message of these men sprang a full century of missionary zeal beginning with Carey in India and Morrison in China. Now read verse 8 of our chapter; the open door that we are to believe has been unlocked by the key of David. I do not know of anything in church history that shows the hand of the Lord more clearly than the opening of the nations to missionary work. When Carey and Morrison went to their respective fields the sworn enemy to their enterprise was the East India Company, the greatest commercial organization then in existence. Yet in the end both of these men were employed by that company as interpreters, and with the immense salaries the company paid them, they began their missionary work. Beginning with the work of these men, the missionary spirit spread until every door in the world was opened.

I do not wish to say that this glorious missionary age has passed, for the doors are still open, but many who are entering are going with a strange message. China is in the throes of the Higher Criticism, and a Bible Union has been formed to offset the teaching of the great mass of missionaries being sent. Men who are going to the field from our seminaries are teaching that the Garden of Eden is only a story, that there is much in the Bible that is only a myth, and that one may be a Christian and not believe that Christ was born of a Virgin. A Chinese girl who went away to school from the teaching of the true missionaries, was astonished to find teachers who taught that it was not necessary to believe the Bible, to be a Christian. Thank God, there are still missionaries who teach the Truth, and Missionary Societies that stand for the truth, but Christians ought to be very careful to find out what their money is doing; I am quite sure we are in the wane of the Philadelphia Church, and that the coldness and death of the final church is already upon us.

Will the reader please notice finally that in verses 11 and 12 the Lord promises His coming to this Church, and that they shall escape the Tribulation period? I think this plainly denotes that this true missionary spirit however enfeebled (for the Lord says in verse 8 they are not strong), will continue till He comes, and that the door once opened will not again be shut. Such is the Philadelphia Church and such a Church is pleasing to the Lord.

LAODICEA

The final message is to the Laodicean Church, and the best translation of the word "Laodicean" in the judgment of the writer is given by F. W. Grant as "The People's Rights." Laodiceanism then would be in contrast to Nicolaitanism, which means "ruling over the people." We come now to a Church where the people have just what they want. Final authority in this Church is vested in the people. Authority in the True Church is vested in the Holy Spirit, not in either the clergy or the people. That this condition is with us there can be no doubt. When the writer was in Chicago some time ago he was told that a certain prominent clergyman was asked why he did not preach the Second Coming of Christ, and his reply was that the people did not want it, and it would certainly split his church if he did preach it. It did not seem to have entered his mind that the reason for preaching any doctrine is that it is according to the Word of God. This condition is Laodiceanism. An old Latin proverb much quoted to-day is, "The voice of the people is the voice of God." But this is not true and nothing could be farther from the Truth. God reverses the decisions of men. If a church is known as poor, God calls it rich; if called alive by men, God says it is dead; and in this Laodicean Church they say "we are rich" but God says they are poor. So we have here the "church of the people's rights." Now let us see God's estimate of it.

Verse 16 says it is a lukewarm church, and so nauseating that God Himself spews it out. The lukewarmness shows a mixture, for the evangelism of Philadelphia is still left, and that warmth, with the coldness of death, makes a condition that God cannot stand. The fact that Christ Himself will have nothing to do with this Church shows us that this church extends into the tribulation period, at which time the True Church is in Heaven. Surely as long as true members of His Body are in the Church, He will not spew it out. How terrible then the condition of the church that as an organization it will continue and prosper after the rapture, and perhaps scarcely miss those who have been taken!

The full description of this Church is given in verse 17. They are rich and have need of nothing in their own estimation but the Lord says they have nothing at all, not even a garment to cover them. It is true they have what the world calls riches, but what Christ has to give as stated in verse 18, they know nothing about. This is sad indeed and we cannot close our eyes to the fact that this picture fits our own times. It was recently stated that the church is the biggest thing in America as a corporation. The Steel Merger recently formed brought into existence a corporation worth one billion dollars, but the churches of America are rated at one-and-a-half billion. Not much trouble any more to raise one hundred million dollars as a centennial contribution for one of the large denominations; in fact if the people are given what they want they will pay any amount for it. If the church can be made a play-house with music and dancing and bazaars and concerts and all kinds of sports, there is ready money to carry in right along. This undoubtedly is a true picture of the church at large to-day, and it has the cooperation of the world, but what is the Lord's estimate of it all; "Wretched, miserable, poor, blind, and naked." Beautiful buildings, fine architecture, rare music, and much learning and eloquence do not commend a church to the Lord. He beseeches us to seek true riches from Him. Gold "tried in the fire" is true faith that has stood severe test *(James 1:7)*; and "white raiment" is His own spotless righteousness *(Is. 6:10)*.

We come finally to consider the position and attitude of the Lord to this Church. He is on the outside. And He is knocking, but not for admittance to the Church; His appeal is to the individual life for communion. It would seem as though the Church is given up entirely for they are satisfied in themselves and need nothing. To feel our need of Him is a precious possession, and this

Church had lost its sense of need. Now He seeks communion with individual Christians. Perhaps the most important thing for us all at this time is to be sure that we are in the closest possible touch with our precious Lord. This is our highest possible joy now, and the promise is that we "shall sit with Him on His throne." Christ is not now on His own throne, for His throne is the throne of David, and that is on earth, in Jerusalem, on Mount Zion. What a promise: worth risking all the treasures of earth at once for; to reign with Him. This throne and how He will possess Himself of it, is the theme of the rest of the Book of Revelation to chapter 20.

AN EVANGELIST WHO ALMOST FELL BY THE WAYSIDE

Early in 1924 a widely-known evangelist walked into the office of a friend in a great city. "I have just come from a trip half way across the continent," said he, "and everywhere Christian people have raised the question as to whether there can be another great revival. It has disheartened me. Even I myself am unfit to go into another meeting until I can pray this thing through."

For an hour the two men talked and prayed and "searched the Scriptures." Then the evangelist returned home and for a month "went down before God" until his eyes were **wholly** off of man and once more **wholly** unto God; since which time some of the greatest campaigns of his life have been held and **thousands have professed conversion!**

What if he had given up? Hundreds of evangelists during the past dozen years **have** given up, and hundreds of thousands of souls that **might** have been saved are still in sin. May not those who are mistakenly discouraging these men of God, and who are likewise discouraging the Church at large, have something to answer for? How about the millions over the earth who are **not** being reached, but multitudes of whom **might** be reached were it not for this disheartening note that grieves the Spirit and makes revival work doubly difficult? What if Aaron and Hur, instead of holding up Moses' hands, had said: "The Amalekites are too many; the day of victory is past"? Or what if Nehemiah had yielded to the weakening influence of discouraging hinderers? *(Neh. 4)*. Faith is God in action—**now!**

Some years ago a great reform cause seemed almost lost. The outlook was dark. The note of pessimism had long prevailed. A conference was called, and a great leader stood up and said in substance: "We are weakening the hands of good citizens by dwelling on the dark side. Does not God still live? And if so, our cause is **not** lost! Let us look to Him, **and move forward!**" That day the tide began to turn, **and sweeping victory followed.**

"THE PRAYER POWER HAS NEVER BEEN TRIED TO ITS FULL CAPACITY IN ANY CHURCH," said Hudson Taylor. "If we want to see mighty wonders of Divine power and grace wrought in the place of weakness, failure and disappointment, **let the whole Church answer God's standing challenge:** 'Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not' *(Jer. 33:3)*."

O ye who dishearten the Church and weaken its hands, speak unto the hosts of the redeemed that they "move forward"! "The Coming of the Lord draweth nigh." Will He find the Church's allotted task of world evangelization still unaccomplished? **God forbid!**

Pray for Revival!

THE TRUE TEST OF LOYALTY

On February 19th, we heard Dr. J. Stuart Holden, of London, speak at the Moody Church Tabernacle. In that wonderful address on the feeding of the Five Thousand Dr. Holden made one statement that impressed us peculiarly. He said something like this: "We register infallibly our apprehension of Christ and our faith in Him, not by the correctness of our creed or by our vehemence in defending this or that doctrine, though that is not to be decried, but by our consecration and loyalty to Christ."

Is this not very true? There is danger of supposing that correct doctrine and great zeal in defending this or that teaching is an indication of loyalty to Christ; but in reality that can be, to a large extent, simply a mental exercise and a defense of one's self. It is most important, let it be remembered, to hold correct doctrine and to contend earnestly for the faith once for all delivered to the saints; but both may be made the tools of personal ambition and self-will. It is highly important to remember that loyalty to Christ is measured by surrender to Him, even in the defense of what to us seems an important issue. And a consecrated life will not contradict the truth, but rather illustrate it; it will realize that all that God requires of us and all that we can do is to give a definite testimony;—the results must be left with Him. A pure motive and a right spirit are as important as correct doctrine. Let us always bear that in mind.—*H. C. Thiessen, in the Missionary Worker.*

A BLESSED BENEDICTION

(Continued from page 3.)

and energy of the Holy Spirit as He operates in and through the Word. This is indeed a blessed portion, but the believer also may and indeed shall, have these very attributes as manifest graces in his own life and be a communicator of them to others. He is to give grace, and to manifest love, and thus to maintain fellowship with the Lord and all God's people. Fellowship with the Lord is the basis of fellowship with His people, and where grace and love reign in the life, there fellowship with the Lord is real and actual, the fruit of which is fellowship with God's people who hold the truth.

Third: In this blessed benediction there is the message of the oneness of all God's people. The people of God are one temple, the habitation of God through the Spirit *(Eph. 2:19-22)*; they are one body, and members one of another in particular *(1 Cor. 12:12, 13; Rom. 12:3-8)*. The fellowship of the Holy Spirit is the fellowship of all the saints; He brings all believers into this blessed fellowship. This is fellowship according to and in the unity that is Divinely made *(Eph. 4:3-6)*. All the people of God are one, and are responsible to seek to keep the unity of the Spirit, in the bond of peace. We do not need federation, nor mere organic union, but a recognition and proclamation of the unity that has been Divinely made. All the people of God should live in the recognition and under the power of this Divinely made unity. Then, the fellowship of the Holy Spirit will be realized in life and service, the truth will be spread and the church will be built up. Where the unity that is Divinely made is recognized and maintained, there little is said about man-made movements and denominations, but a great deal is said about the fellowship of the Spirit and the functions of the Body of Christ. In this case little is said about isms, church doctrines, human creeds, the visions of some honored man who has been greatly used of God, nor of the opinions of men of learning and culture, but a great deal is said about the Living Christ, the Head of the Church and the Lord of the believer, as well as about the inspired Revelation of Truth, the Word of our God. The question in this case is rather, What has God said? than, What does the Church teach? or What do some great men say and teach? There is a fellowship in the Spirit and all who are truly saved and are true to the Lord and His Word delight in it and seek to maintain it. May the Lord graciously enable all His people to apprehend this great spiritual truth and to live more fully under the power of it as the darkness of these distressing days increases.

Missionary Department

GENTILE SECTION

THE REVIVAL IN RUSSIA

An address given in Russian at the "Light to The East" Conference in Giessen, Germany, Nov. 20, 1924, by Brother Motorin, Missionary of the Evangelical Society, and translated into English.

(Continued from July Number.)

I can even assert that in this ocean of suffering which has swept over the Russian people, brethren and believers may be found who desire martyrdom, yea, even long for it. The sufferings of some have their effect upon the others, calling forth elation and enthusiasm. Added to this, there is a spirit of prayer, a seeking after sanctification and purity, and a longing for a fuller **consideration** to the Lord and His service. We even felt led to regret that so many believers, especially abroad, are deprived of the profound depth of joy which has descended to us out of the heritage of suffering.

A BEGINNING OF A GREAT REVIVAL

But however mighty the Spiritual Movement is at the present time, it cannot be said that it has taken hold of the whole Russian people. That which at the present time is happening in Russia is but the **beginning of a powerful revival.** England, Germany, and other countries in Western Europe have had their Reformation. A similar spiritual revival must also take place in Russia, sweeping that country as it has swept other lands. Christ's prophecy of the Gospel being preached in the whole world will surely be fulfilled in Russia.

Thoughtful inquirers may possibly ask: "How is it that Russia has remained so far behind other countries in spiritual development and culture?" There are many answers to this question. I will mention but one of the foremost among them. Tchadajeff says, "If the Russian is far behind Western Europe in spiritual growth and in culture, it is only because of his Byzantine religion. This "Christendom" has given him an outward form of worship but fettered his spirit." This answer is a true one, and it calls forth a great duty for us. **The Russian people need an Evangelical Church, and at the present time this Church is developing in Russia.**

This is being accomplished in a widely different way than abroad. During the great Reformation Movement in Germany, learned men, clergymen, highly placed and educated ones, even Princes, sword in hand, took a part. But as to Russia, the opposite is to be observed. This Reformation develops from below upwards, whereas in Western Europe it moves from the top down, from high to low. God has chosen men whom the world hardly considers; the peasant at his plow; the workman in his workshop; the maid in the kitchen; the mother in her home. **The Spiritual Reformation in Russia is being worked out Bible in hand** by the common people of that country.

The time will come when the Russian people will know the Evangelical Church as they have known the Byzantine. This is one of the great tasks that lie before us, and its solution is already in motion. But even now, with the Evangelical Church in its early stages of growth toward larger things, Siberia, Turvestan and the Far East are waiting for us. In Siberia there are already several thousands of Evangelical groups. But what are they compared with the size of the country? A hundred times more vast a country than Germany. We would need hundreds of believing brethren to send them there to preach the Gospel. We do as much as we can, even sparing men sorely needed in Russia's West.

A GREAT NEED OF BIBLES

Another great task is clamoring for immediate attention. In many Russian villages, containing from 500 to 1,000 houses, often **not a single Book of the Bible is to be found.**

In the Greek-Orthodox village church a Bible or New Testament may surely be found, but it is in the old Slavonic language and the people can neither read nor understand it. **We must provide these villages with Bibles and New Testaments in the language which will enable them to read and understand.** We must carry New Bibles into all the Greek-Orthodox Churches, of which there are over 100,000. **To circulate the Bible and the New Testament in Russia is one of the most important tasks; one of the most sure ways of** promoting the Gospel. I could describe a hundred cases where the reading of the Bible alone, without any preacher or sermon, has called forth deep spiritual renewal and revival. In the village of the Grogorieffka, a man bought a New Testament for himself and set to reading it. The attention of his neighbors was awakened and they began to study it with him. When they came to the words "Little children, keep yourselves from idols," they understood that it is not permitted to bow down before ikons, nor worship them, and immediately they began to take down their ikons from their walls.

As they continued studying the Bible, they discovered that they needed a spiritual renewal. Immediately they began to pray for it, and many of them received the Holy Spirit. As they read the New Testament, they became aware that it was sufficient and all other prayer-books were useless and should be put away. They did this also. They went on with the New Testament and read that the Apostles had baptized the followers of Christ on faith. Now amongst themselves there was not one who had been baptized on the ground of faith, so they determined to act in the following way: Of the ten who were willing to be baptized, one requested of his brother, "Baptize me." He did so. After that newly baptized one baptized the one who had baptized him, gradually these two baptized the others. When some time after we came to that place we found a community of Evangelical Christian brethren, born again and baptized.

I might speak to you of many cases where God has achieved great things **independently of any preachers or any trained leaders.** Therefore we cry out to our foreign friends: **"Brethren, we have whole villages in which not one Bible is to be found, no, not even a New Testament. Help us to supply the country with New Testaments and the Reformation in our country will be secured."** Our cry has been heard by many, and many have answered it. Yet it is but a drop in the ocean of our need.

DISPERSED RUSSIANS NEED TO BE REACHED

A fourth task weighs upon our hearts. We are not satisfied with the knowledge that the simple Russian folk have been touched by the spiritual movement. Many members of the Russian nation are dispersed all over Europe, i. e., the former leading members of the nation; the aristocracy and intelligenzia. Formerly they lived in abundance and cared not for God, yea, they even helped to fight against the believers. But now, when they are living in poverty and misery, it is our duty to carry the light of the Gospel to them. In the Balkan States many members of the Slavonic race are to be found. They also need the Gospel. Considering all these various tasks of the assembly, we turn to you, our dear friends, and entreat you to pray that the flame which God has lighted in Russia may burn brighter and brighter, until all shall see the light of the Gospel of Jesus Christ."

Do consider this: At the present time the Russian people are going through a tragedy in the fight they are waging in God's name. They have been disappointed in the church they formerly clung to, and as yet they have found no new one. The old churches are growing more and more empty; the old church bells ring no more. Russia stands at a cross-road, and **knows not which way to go.** Two powers are fighting for her soul, the power of light and the power of darkness. Which of them will she follow after? Help us, dear friends, that Russia shall not go the way of atheism and perdition, but that she may by means of the Gospel find the way to God and to life eternal.

A WORD ABOUT THE GREEK-ORTHODOX CHURCH

Before closing, I would add a few words about the Greek-Orthodox Church, and our relation to it. You may be aware that its very foundations have been shaken by the Revolution, and that a process of decomposition has set in. Various parties began to form, viz.: the Old Church, the So-called "Living Church," the Ancient Apostolic, and that of the New Birth. In some of them the perception has begun to dawn that 19 centuries have separated them

from Apostolic Christianity, and it is time to return to it. They believe that a great rebuilding must take place in the Church. Much has been written and spoken on this subject. We, the Evangelical Christians, rejoice with all our heart, and have sent a written memorial to these sections. We have even preached in their churches and the Metropolitan Antonin had himself been in our meetings. It created a sensation to see the "wolf" and the "lamb" seated peacefully beside each other. Many were deeply impressed by this scene, and some even wept.

But alas! At the present it is no more so. Another movement has set in within the Church, and it almost seems as if the old Church was triumphing again. We are of a different opinion. Those seeds which by the words of the highest officials of the church have been sown in the heart of the Russian people, will spring up and grow. These officials have themselves said to the people that the Orthodox Church has departed far away from the ideal of Apostolic Christianity and that they must return to the Gospel as the foundation upon which a revival may be based. At present they are silent again. But if we, believers, are faithful in prayer, God will let the seed grow which has been sown, and a Reformation, a renewal will commence, not merely amongst the simple folks, but also amongst the shepherds of the Greek Orthodox Church.

We firmly believe that this will happen, even if there seems at present to be a standstill. Measures have been taken to fight against believers, but many priests are beginning to take interest in the Evangelical Movement. **The crust of form and ceremony which for centuries has covered Russia is broken, the ice is moving, though the overflow is still impending.** May all whose hearts are burdened by the desire to see, were it but a single soul saved, pray that the Spiritual Movement, which is at work there, should grow its roots deeper and deeper in the soil.

NOTE: If any understand how important the present hour is, and wish to help the Russian people, they can do so through the **Russia Evangelization Society, 156 Fifth Ave., New York City,** or the **American-European Fellowship for Christian Oneness and Evangelization, 2244 N. Twenty-ninth Street, Philadelphia, Pa.**

AN APPEAL FOR HELP FROM BULGARIA

PHILIPPOPLE, BULGARIA,

June 4, 1925.

DEAR BRETHREN:—

With heartfelt thankfulness we record continual tokens of Divine blessing from the preaching and distributing of the Word of God. We are to-day presented with greater opportunities for service than we have ever had before. Every worker reports a willingness to hear, and the best of all, there is a ready response to the appeal of the Cross when presented clearly, forcibly and believingly. Blessed be God, the Holy Ghost, who came in tongues of flame to those assembled in the upper room, is still in the world; that Heavenly fire is unquenched; that Divine power still remains with us.

May was a very busy month: 342 homes were visited, speaking to 1932 persons; 12 women's meetings were held, 213 attending; 279 have come to our two Sunday Schools. We have been 11 times in the hospitals, 3 times in the mother's home, 2 times in the Invalid's Home, and 4 times in jails. Hundreds of Gospels, New Testaments, Bibles, Books and tracts were sold and distributed.

I have just received two letters written by prisoners in Haskovo jail, where I had two meetings last Sunday morning. They are telling me about their repentance and decision to live a clean and true Christian life. They are inviting me to visit the jail again for preaching, and to take with me ten Bibles and ten New Testaments.

We are planning to visit all jails in Bulgaria with the purpose to give a New Testament to each prisoner; $250 will supply us with 5,000 copies New Testaments. This decision has been made after much prayer and consideration, and we are now going on in faith that God will provide the means necessary.

Please, remember that we continue to support our Bible Hall with its Reading Rooms, the monthly paper, and the Mission press; $200 per month is necessary to cover the current expenses. In these hard times, and amid unexampled demands for the Scriptures, our Mission has been passing through severe financial strain. The fact must be frankly faced that the work of the Mission has far outgrown its income. Only two methods of relief are possible: either to increase the income or to reduce the work; for we must bring these two things into right relation to each other. We are seeking to increase the income. We are making our needs known among those who love the Lord; we have laid the matter fully before Him in prayer, but if the answer be delayed, we have in the meantime no course but to reduce the work.

We are troubled and perplexed as to what to do with some pathetic appeals from refugees for help that have recently reached us, and at present dare not reply in the affirmative. As usual, we ask counsel of our good and generous friends, without whose help our work would long since have come to a standstill. Will you take an intelligent interest in orphaned, suffering children, Russian, Armenian and Bulgarian refugees? Won't you give them a thought? Pray, for pity's sake, **do something** for these little unfortunates.

The pathetic work amongst the refugees who have escaped from their persecutors gives much cause for sadness. Stranded, forlorn, centless, hundreds of women and children have escaped with their lives, but they are utterly dependent on such help as can be given them for food, clothing and shelter. Following the inevitable hunger and exposure, they are easy prey to sickness and disease. Death is too often only a happy release. What, then, should we do? Our workers cannot be heedless and indifferent in face of such great need. Christians and humanity plead their cause. The need is still most urgent. Will you answer and send generous help?

We are deeply grateful for your co-operation for years past in relieving suffering, showing human kindness to refugees, caring for the sick and dying, feeding the hungry, ameliorating sordid social conditions, and preaching the Gospel. Wonderful things have been wrought for the sake of His Name.

The heartbreaking calls for help have exhausted all our funds, and we plead for immediate assistance.

I have just left a tiny room in ugly surroundings where a Russian mother, frail and ill-nourished, weeps bitterly over the little form of her child. Her husband has just been taken to hospital to have his leg amputated, and all they have are rags. Such tragedies are ever coming before us.

Do help us to make a brighter place this dark corner of the old earth. The smallest gift will be most welcome.

Yours in His happy service, and love,

PAUL L. MISHKOFF.

A MACEDONIAN CRY

O. R. PALMER

For some years the Russia Evangelization Society has been carrying on a work of evangelization, of Bible distribution and of relief among the suffering refugees and poverty-stricken people of Bulgaria. This work has been done largely through the leadership of Rev. Paul L. Mishkoff, Superintendent of the Bulgarian Mission with Headquarters at Philippople, Bulgaria. Much good work has been done, the opportunities are almost unlimited. Evangelists, Bible Colporteurs and tract distributors have carried the good news of the Gospel and there has been warm response from the people.

A recent letter from Mr. Mishkoff describes most graphically the situation, telling of the great destitution, privation and afflictions of the Refugees. It almost beggars description.

When one approaches the villages in the Borgans District there does not exist human lodging, only furnished stables made of dry unbaked bricks covered with a little straw, with no house furnishings. The death rate is very large, especially among the children.

The condition of Refugees in Anihalde is worse. Here they live in huts made by the Government in 1906 after a great fire which destroyed the town. Five or six persons live in a room, the sick and the well together. The mud and stench make it almost impossible for any one to stay longer than a few minutes, and yet these starving Refugees are there month after month, many sick with rheumatism and marsh fever. In Stanimaka the Refugees are in unfurnished barns with no windows or doors, many without roof and floors. Last winter it snowed in on the women and children and now it rains on them. Instead of house furnishing there is one mat on which they sleep, eat and drink. The death rate is over 80 per cent among the children under two years of age.

Many families have only one earthen pot, two forks and two spoons. These homeless and helpless Refugees are eating grass; 379 families here live only on charity, without cattle, seed or agricultural instruments.

It made me cry to see the frightened lot of children, ill-nourished, ill-clad and destitute. Crowds have lost their way, bruised and beaten in the battle of life. Will you assist us in lifting them up?

Mr. Mishkoff included in his letter a large list of names of prisoners in Philippople jail who petitioned him for Bibles. There were interesting communications from others requesting Bibles and help that they may be able to purchase a Gospel. Open doors are on every hand.

In order that the work in Bulgaria may be properly carried on

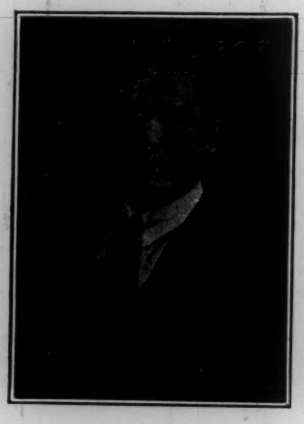
and these people asking for Bibles and craving for the Gospel may have it, and the terrible suffering among the refugees be alleviated, it is necessary that we appeal to the Christians of America to continue their interest and support. Will you not stand with us for the relief of these great sufferers, both with money and clothing, in the supplying of the Bibles, in the support of those who are bearing the heat and burden of the day, towards which we are only sending a meager allowance?

Join with us in prayer, and send your offerings to the **Russia Evangelization Society, 156 Fifth Ave., New York,** saying they are for the work in Bulgaria, and they will get it out to the Field speedily. Clothing for the relief of the destitute in Bulgaria may be sent to **The American Christian Relief Mission, Care Abercrombie Corporation, 108-26 Dobbin Street, Brooklyn, N. Y.** where it will be sent out under the direction of The Russia Evangelization Society and be distributed by Mr. Mishkoff.

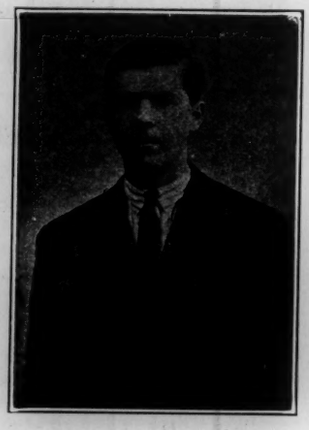
RUSSIAN STUDENTS COMING TO AMERICA

One of the most touching appeals I received while in Europe recently was from the four nephews of Rev. I. S. Prokhanoff. These young men are living in Paris, and working every day at various occupations. They expressed an eager desire to enter a doctrinally sound missionary training school in America, and thus prepare themselves for religious work in their own country.

The National Bible Institute, in New York City, will have a fine new building ready for its training of missionaries this fall, and the four young men have been accepted as students there, but a certain amount of money must be raised to defray their passage costs and support. The Institute has already made an appeal for this purpose, and prayers are being offered that the four young men may be kept together throughout their entire course of study.



Eugenius Prokhanoff 17.



Pavel (Paul) Prokhanoff 19.

Vladimir Prokhanoff 21.

Sviatoslav Prokhanoff 22.

You will see by the pictures that these brothers are fine young men, and I feel certain that in after years they will give a good account of their stewardship. Pray for their full consecration and for full training, that their service may be mighty through the Holy Spirit's power.—*Norman J. Smith*

COMING TOUR OF REV. I. S. PROKHANOFF

About October 15, Rev. I. S. Prokhanoff, President of the All-Russian Union of Evangelical Christians, will begin a long speaking tour throughout the United States and Canada. Mr. Prokhanoff has been invited to America before, but has hitherto been unable to come, owing partly to his important work in Russia and partly to ill-health. He is known to many pastors and laymen in America, and has a most interesting story to tell of conditions in Russia.

It is not second-hand or hear-say information that is offered to audiences inviting Mr. Prokhanoff to speak. He has been a life-long resident of Russia, and continuously since 1887 has been a minister of the Evangelical Christian Church in that country. His leadership is well-known, especially in educational and publishing lines.

In February of this year the Council of the All-Russian Union of Evangelical Christians decided that the time had come when American Christians should hear the story of the great Reformation (for it is nothing less) that is sweeping over Russia. And the Council said to Mr. Prokhanoff that he was the man best qualified to tell the story to America. He is equipped with a good knowledge of the English language, and will be an interesting figure on the American lecture platform during 1925-26.

It is advisable that churches make immediate arrangements to hear Mr. Prokhanoff, as he will be compelled to return to Russia during the early spring. It is expected that union meetings will be arranged in many cities, since it will not be possible to accept every invitation coming from individual churches.

A very interesting booklet on "A New Religious Reformation in Russia" has been prepared by the Russia Evangelization Society, 156 Fifth Avenue, New York City. Pastors and laymen who are interested in hearing Mr. Prokhanoff speak are invited to send for a free copy of the booklet at once. Mr. Prokhanoff has already spoken during the summer at the Prophetic Bible Conference at Montrose, Pa., and the Conference at Bible School Park, N. Y. Other Bible Conference dates may be announced later, but the winter speaking tour will provide the best opportunity to hear this Christian leader from Russia.—*Norman J. Smith*

BIBLES AND NEW TESTAMENTS FOR RUSSIA

Now that the Russian Government has given permission for the publishing of 20,000 Bibles and 25,000 New Testaments in Russia, the cost must be provided quickly, so that the Bibles may be put in use. There are congregations in many places in which only one Bible or perhaps two Testaments are available. How can any one join the Pocket Testament League or take up memory text work until Bibles and New Testaments are plenty? Bibles and New Testaments are pretty good investments for idle money. Surely it is laying up treasure in heaven, where—you say the rest of it, and it will mean more to you.—*Norman J. Smith.*

TWO SAD STORIES

Two of the saddest stories I heard while in Europe this spring had to do with funerals of children. In both cases the family was poor and the missionaries at work in the town felt it necessary to give their aid.

Hard as it may seem to us, it is the custom over there,—in this district, at least,—for the father to dig the grave after the procession reaches the cemetery. It was the village cemetery, where all burials take place, and the funeral had arrived. The father seized his small axe and began to cut and hack away at the frozen earth, while the family and friends stood by.

Suddenly the village priest appeared with a frenzied mob at his heels. They beat the people gathered for the funeral, seized the axe from the father's hands and drove the whole sorrowing group from the cemetery. They carried the corpse of the child with them. All because the missionary and not the priest was conducting the funeral services.

Next day the funeral was held, but this time under police protection. And the father dug the grave and the little body was laid away without further molestation from the priest or the mob.

In the other case, the missionary not only freely gave his services for the funeral, but also furnished the little coffin. The family was

too poor to provide even this poor necessity. After the funeral friends from among the peasants came to the family and said: "How much did the missionary charge you for the funeral." "He not only did not charge us anything, but gave the coffin in which our child was buried," asserted the family. "We will get the missionary to bury us after this," said the peasants. "The priest charges so much we cannot pay, and will not bless the corpse until he is paid." —*Norman J. Smith.*

AN INTERESTING LETTER

The following interesting letter has recently been received by Mr. Palmer from the Bible Mother in the School at Frienwalde, Germany

DEAR FRIEND:

We are closing our Term, the students leaving the Bible School in a few days. Preparation begins for the next term in the Autumn. Many sisters are announced. The Lord has been among us and the heaven open, but He has still more to give—the "greater things."

Now a very important petition.—Some years ago a young actor in Berlin was converted, and left all to serve the Lord. He became very poor, being despised by all his former partners. To win souls for his beloved Saviour is the passion of his heart. Since April Paul Larksen is married to one of our students, who was an actress, but left all, like her husband. He is the son of a general, from a very cultured family.

The poverty in Germany is great, they must live, cook and sleep in one room, as they go out in their mission among the lost, especially among actors. The young couple are full of faith and hope, looking to Him to supply, for whom they have given their all. Could you bring this before your friends who are co-workers with you? Perhaps these two will be your peculiar messengers for bringing the Gospel to the lost sheep of Berlin? After reading the "European Harvest Field" I was much impressed to write to you. God will guide you."

(Signed) A. V. HOSHTETTER

DEAR READERS:

What shall we do with this appeal and opportunity?

O. R. PALMER.

STRIKING THE EYE

A booklet of an unusual character, printed in the Russian language has just been issued by Mr. Spencer Johnson. It is called "The Story, Cost, and Purpose of Calvary," and is designed to meet the needs of both educated and illiterate Russians. The Plan of Salvation is arranged in a simple but arresting manner with well-known passages from the Word of God, printed in two colors.

The sufferings of the Saviour are brought out in a way that appeals to the Russian mind, and, in order to arrest the attention of the careless and indifferent, questions are put in bold type—for instance;—

HAVE YOU EVER SAID THANK YOU FOR THIS? HAVE YOU?

Here and there in the booklet are to be found popular Russian revival hymns. The Russian people love singing and it is fully expected that as many take up the booklet to sing they will be arrested by the Word of God or by some appealing question, and thus find peace in believing.

A short story is told of how the great traveler Dr. Baedeker, the man of God who traveled through Russia and Siberia years ago, distributed Gospels and tracts in the great prisons. This servant of God paid his own expenses and took money from no man. Sometimes he made use of a little wordless book, to make the way of salvation plain to those who could neither read nor write. One page was all **black**, representing man's sin. The next page all **red**, representing the Blood of Jesus, and the following page all **white**, showing how clean the heart can be made by the Blood of the Lamb. Convicts in their heavy chains wept like children as they saw this book and heard of God's free and full salvation. Light came to their dark prison cells and the joy of the Lord became their strength.

Mr. Spencer Johnson has embodied the idea in the booklet, and on the back page the Black, Red, and White have been strikingly produced by expert printers on the Continent of Europe.

No booklet like this has ever been issued in the Russian language and the people are full of enthusiasm to get it for their relatives and friends.

Free grants will be made to any missionaries or workers in Russia or on the Continent. Further details can be obtained from

"LIFE AND LIBERTY," OFFICE,
47 Parkwood Road, Boscombe, Hants, England.

Any gifts towards the cost of printing can be sent to the Editor "European Harvest Field."

ROMAN CATHOLIC IMAGE WORSHIP

The Roman Catholic Church continually disclaims the practice of image worship, but the following copy of the notice of services for the "Day of the Virgin Mary of the Seven Sorrows" will undoubtedly prove interesting reading:

"On Friday, the 3d of April (1925), the Day of the Virgin Mary of the Seven Sorrows will be celebrated as follows:—

"In the forenoon at 8 o'clock, a special Holy Mass.

"In the afternoon at 4:30, The Gracious Image of the Suffering Virgin Mary will be presented for public adoration.

"At 5 o'clock, The Sorrowful Rosary.

"At 5:15, Sermon. Afterward, a Song Litany to the Virgin Mary and the Holy Blessing."

This document bears the Parochial stamp of St. Jacob's Roman Catholic Church in Prague, Czecho-Slovakia. The original had been torn from the door of the church, except a portion of one corner, and was lying on the pavement. The corner of the notice may still be on the door, for all I know, but I brought the free portion away with me to have it translated.—*Norman J. Smith.*

THE BEST ROBE

J. T. MAWSON

With considerable pleasure we listened to an old French missionary as he spoke of his labors among Mohammedans in Northern Africa. One day in the market place of the town in which he was living, he told us, a crowd of men gathered round him with many questions. Eager to gain an advantage in argument over the solitary Christian, his questioners declared that in their religion they had 250 prophets and demanded to know how many prophets the stranger from across the sea could boast in. He replied that he could only boast in one, who was not only a prophet but the Saviour—the one and only Saviour—the Lord Jesus Christ. A burst of derisive laughter greeted this confession, for the crowd believed that the religion that could boast in an array of 250 prophets must be vastly superior to that which had only one.

Now, just at that crucial moment in the argument an old man spoke up, and wise were his words. He said: "Here are we with a religion that has 250 great prophets, and we are all clothed in rags; and there is the stranger with a religion that has only one prophet, and he wears a good suit of clothes; let us hear what he has to say."

It was a good point, and that weary and ragged old Mohammedan spoke truer than he knew, for the missionary wore a garment that he could not see, a garment spotless and without a flaw. No religion of works can supply such a garment, no matter how venerable its claims, or high its standard of ethics; the best that the best of these religions ever produced was filthy rags, for so Isaiah 64:6 tells us. But grace is different. The Law, and every other law, is weak through the flesh, but Grace gives—it gives the best, and it gives it to the worst. It was so in the prodigal's case, in that story which has been rightly called the pearl of parables. There the rags gave place to the best robe that the father's house contained. It was grace that did that, the sovereign unmerited grace of the father.

Nothing less than this will do for us if we are to dwell for ever in the presence of God, and nothing will please Him but this, we must have His best. Naked are all they who have not this robe that He gives, clothed for ever in garments imperishable and fair are all who have received this gift of righteousness from His hand. When the prodigal stood up in his father's house he stood erect, and there was nothing more splendid there than he, for he was clothed in the best that house contained, and he could boast in the garment that he wore for it was the gift of the father's grace to him.

Oh, glorious truth is this! The Blood, the precious Blood of Jesus wipes out for ever our countless sins, and we are clothed in Christ, our risen, glorified Lord, for He is made unto us righteousness, and in Him we become the very righteousness of God—and are holy and without blame before God the Father in love. Who would dare to say such things as these if God had not first said them? But He has said them, and we believe God.

It is this that God would have us understand and enjoy; in this,

His own grace in Christ Jesus, He would have us to boast, and tell it out to others. Yes, to sinners everywhere, clothed in rags and by sin defiled—to all God proclaims the forgiveness of sins, and offers the wedding garment, a robe not wrought by the power or wit of men, but produced by God's own fingers.

And one Saviour has made this possible, without aid or helpers He accomplished the great work, and set God free to bring forth in perfect righteousness the riches of His grace. Only one Saviour, but able to save and clothe all. This is the message that the servants of the Lord may carry, and should carry, to the uttermost part of the earth.—*Scripture Truth.*

THE INFLOWING TIDE

Two boys were sitting on a high bluff that gave them a wide view of the uneven shores of the Bay of Mundy. The tide was out, and bay and cove, inlet and harbor, were dry shale or muddy silt.

"Sing us a song of the sea, Sandy," suggested the farmer's son, and Sandy, a little immigrant from Scotland, cleared his throat and sang in a sweet boyish tenor:

"It's braw to sit on the shore
And see the ships comin' in."

Sandy had another auditor, of whose presence neither of the boys was aware. "Aye, laddie," said a kindly voice with a broad Scotch burr to it, "but ye are a brave one to sing that song so far from home, and the bay's all empty too!"

"But the tide'll come in, sir, the same as at home," said the Scotch boy.

"Aye, aye, laddie, so it will, so it will. And bless you for your faith! It will come in, the same as at home, and the sea, and its power will change all things to life and motion, and the useless boats will become things of use and beauty.

"Did you not think 'tis very like the love of God, lads," he continued. "Sometimes, especially when we're away from home and friends, life and heart seem to get empty and dry. 'Tis so with the big hearts of big men, like the big bay yonder, and with the smaller hearts of boys, too, like that little cove and that inlet with its crown of bush, like a boy's rough hair. But see—aye, ye see it? That inrolling tide! It fills them all—all alike, bay and cove, inlet and harbor. The ships quiver and stir in the mud, right themselves and rise to dance with grace upon the buoyant sea—things of power, servants of our noblest ambitions.

" 'Of His fulness have all we received and grace for grace.' We love because the love of God is poured into our hearts. Our hearts are no longer dry; our hopes seem no longer vain, and our good ambitions have power to bring them to pass. 'Tis well to remember, lads, that this power comes from without us—from God, like the tide to the bay; but it comes equally to every open bay and inlet. 'It's braw to see the ships comin' in,' as ye sang; it's also braw to see the ships going out, and that can only be because the tide of God's love fills our empty hearts and makes them things of power. Jesus said 'Without Me ye can do nothing.' But with Him, as with the tide, what?"

"We can sail anything," replied the boys promptly.—*Selected.*

A GOOD MISSIONARY ARGUMENT

"In 596 A. D. Gregory the Great commissioned St. Augustine and forty other monks to go to a remote island (Britain) and preach the religion of the crucified Jesus to its benighted pagan population. Hearing such dreadful accounts of the savage manners of the Anglo-Saxons, they were afraid to proceed, but were exhorted by Gregory to persevere. Reaching Britain their reception was much better than anticipated, their work met with great success and Christianity became established.

"Suppose Christianity had gone East instead of West? Perhaps to-day instead of beautiful churches, public schools, and many other advantages of a Christian civilization, we would be worshipers of Odin and Thor, and the Hindus or the Chinese might have been sending Christian missionaries to us, to open our eyes and lead us to the true God. Think how much we owe to the gospel of Jesus Christ. What are we doing to send the light to those who are in darkness?"

"The hungry millions wait
The coming of the light
That maketh all things new.
Christ also waits.
But men are slow and late;
Have we done all we could?
Have I? Have you?"

—*Selected.*

UNFADING

By William Luff

He fadeth not!
A fading time must come to other trees,
An end of all the beauty that one sees;
A time of falling leaves, when dry and dead
The glory of the summer days is shed.
But the True Vine, He fadeth not. He still
Is fresh and green upon fair Zion's Hill.
He fadeth not!

It fadeth not!
The Book that God has giv'n to guide our feet;
The Book that tells where love and justice meet.
The promises that cast their cooling shade
In shadow bowers that God Himself has made;
The leaves of life and healing, life's one tree;
The Book of Books; God's Word to thee and me.
It fadeth not!

He fadeth not!
The man who finds his high, his chief delight
In God's blest Word, who walks as in His sight,
That man shall grow and flourish as a tree
Beside the rivers; ever green is he.
His leaf shall never wither, and his toil
No drying droughts, no blasting heat, shall spoil.
He fadeth not!

It fadeth not!
The vision holy John in Patmos saw;
The trees beside the Heavenly streams, that draw
Their life from God's own river, bearing joys
No change of time, no blight, no death destroys.
Amid the fading trees of earth we turn
To the unfading world for which we yearn.
It fadeth not!

—*The Life of Faith.*

CHRIST LIFE

or "THE WORD of the CROSS"

A Devotional Monthly Magazine for Young and Old

HOWARD A. BANKS - - - - EDITOR

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JEWISH SECTION

THE STORY OF A JEW AND HIS JERUSALEM

By Margaret Griffith

Foreword: The Christian Testimony to Jews is pleased to pass on to its friends this sketch of Moses Gitlin and the work of the Bible School at Radost, which is carried on under their general oversight. The Work is far-reaching in its influence, and a center for training evangelists and colporteurs which is greatly needed in Eastern Europe. It has already become an important center for Gentiles and Jews. Miss Griffith has given us a vivid and interesting description, which we appreciate.

The need of such a simple training center along strong, apostolic, fundamental lines is so great, and the difficulties so many in renting any suitable building or grounds, that we feel it to be almost a necessity that we purchase the property where the work is being carried on. The building is fairly well adapted to the work, there are about three acres of ground where fruit and vegetables may be had for the students, and the whole may be had for an approximate expenditure of $8,000.

We lay this upon your hearts for special prayer and consideration. Our usual contribution should not be diminished. Every dollar we are receiving, and more, is needed to support our Jewish evangelists and colporteurs, who are doing splendid work among their people. Gifts for this center and school should be separate, over and above what is given for the rest, or the whole work must suffer. If, after prayer, you feel that this work is of God, that it is important, and that you desire to have a share in it, send your offering, saying it is for the purchase of the Radost property.

Address all communications, and send all gifts to The Christian Testimony to Jews, 901 Schaff Bdlg., 1505 Race St., Philadelphia, Pa., Edward A. Steele, Treas.

Shut in on all sides by the beautiful Harz Mountains of Germany, the eyes feast themselves on rolling ranges, green, blue and purple as the setting sun tints the evening sky. Deep ravines, skirted by winding paths, magnificent pine and cedar forests, truly God's temples; and perchance, a herd of cattle coming home, their bells tinkling a melody in harmony with the dying day, adds charm to the scene. What beauty! It intoxicates! Tears trickle down the cheeks, worship and praise to the God of Creation fill the heart. The beholder cries with David: "Praise the Lord—mountains and all hills, fruitful trees and all cedars!" One thinks surely God is here. But as Moses met the Lord God on the back side of the desert after leaving the splendor of the Egyptian Court, so we found the place which we could name as did Ezekiel, "The Lord is there," when we passed on to the backside of the desert in Poland.

A MARKED CONTRAST

What a contrast we found in the low, sandy, level land of Central Poland, where the ground yields but a little after much labor, and trees and forests here and there dot the far-reaching plains. Muddy streets and ancient buildings. The installation of the first gasoline station amid the crowd of onlookers speaks of anything but modernism. One thinks, what good can be found here? All reminds the new comer of Ezekiel's valley of bones, and we ask: "Can these bones live?"

A PLEASANT SURPRISE IS RADOST

A half hour's ride out of Warsaw is Radost, a summer resort. Walking from the station across the sand, a pleasant surprise greets the welcome visitor as he enters the beautiful grounds where the Radost Bible School is located. A path leads through the center of an orchard where there are all kinds of fruit trees under which the fertile ground produces many varieties of vegetables. A picturesque summer-house built on a knoll overlooking a pond affords a quiet nook for meditation. Here are shrubbery and flowers intertwined by pleasant walks which alluringly invite the new arrival to investigate their destination. A large pine forest back of the school, good water, exhilarating air, and a beautiful lake combine to make Radost just the place needed for men and women studying the Word of God, who must in seven short months prepare for the hardships on the firing-line on Russia's frontier, Poland, Roumania, Jugo-slavia, or some other country in Central Europe.

This oasis, blossoming like a rose, is the answer to our question, "Shall the bones live?" "Yes," saith the Lord, "I will cause my breath to enter into you and ye shall live." God's breath—it means everything in the natural and spiritual realm. God's breath is upon this little estate. Brother W. Zebrowski, by whose initiative and kind co-operation these Bible courses were undertaken, has given the School the use of the buildings on it. Pray that if it is God's will, the grounds and what goes with it may come into the full use of the School, for it may be purchased at this time at a comparatively small outlay of money.

Here we are at the end of the path, and we enter the home of the School. A few days spent, entering into its life, make it easy to believe the words of Zechariah in regard to Jerusalem: "Sing and rejoice, Oh daughter of Zion, for lo, I come, and I dwell in the midst of thee," saith the Lord. Why not? When He dwells "in the midst" at Radost where there are only a few converted Jews. Radost is the Russian word for "Joy" and here truly hearts are filled with "joy unspeakable and full of glory."

RADOST VISITED BY MANY

Who dreamed that when Moses Gitlin's family in Odessa sent him to America in order that he might forget the Lord Jesus in whom he had come to believe, through the evangelical Christians there, that one day the words of Zechariah 8:20-28 would come true in a little Jerusalem in Radost, Poland,—"Thus saith the Lord of Hosts, 'It shall come to pass that there shall come people and the inhabitants of many cities; and the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also.'" In the last weeks three visitors from America, four from England, two from Germany and two from Volhynia, have been here. In addition, many Jews from Warsaw have visited the School, and a dear Polish Christian came from a distance for a visit because he heard that God is working in this place.

LED BY THE WAY OF THE CROSS INTO LARGER BLESSING

Six nationalities are represented in the eighteen precious students at the School. A great love for their leader and teacher is manifested in their personal devotion to him and their faithfulness to all the duties and tasks he assigns to them. Traces of his character and mannerisms can be detected in them. Assuredly he has "fed the flock of God, and has taken the oversight not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being an example to the flock."

God in His love led Brother Gitlin, his family, and the entire School, by the way of the Cross during the past winter. No money came for nearly three and a half months. Many days the pantry was empty. Bread and potatoes were a luxury. Mushrooms gathered out of the woods formed the menu. God was testing. The needs were made known to God, and after a time of several days where there was nothing to eat the Lord answered prayer. Friends from America sent help. God deepened the fellowship of all with Himself. He took the School through the Valley of Baca (the valley of tears) in order to bring them into the valley of Berachah (the valley of blessing). All who come here receive a blessing.

AN INTRODUCTION TO THE STUDENTS

It is a great pleasure to meet these students. When one realizes that most of them have come from rural sections where the possibilities for education and culture are very limited, one will marvel at the work of God in their lives. They have grown to be Christians who are the "Bond-servants" of Christ and the "servants of all." Their manner and conversation are pleasing. My first impression of them was their simplicity of faith, sincerity, and the openness and naturalness of their daily lives in the Lord Jesus.

Permit me to introduce you to this tall sturdy Ukrainian, Brother Baron. He was a monk in the Greek-Orthodox Church. With his splendid voice and ability to preach developed here, God will use him. "Yes, the choir-leader, formerly led a choir in the Greek Church. Do you hear his fine bass?" His choir needs no accompaniment. What music in their Russian souls and voices! The youngest of the School is Sister Slavinka. She is fifteen years old, and has learned to speak English quite well. God is opening the way for her to go to America through the Hyde family of Ann Harbor, Michigan.

Among them there is an artist, a Ukrainian lad, just fifteen years old,—Constantine Oleinik. Watch the Bulletin Board! Any unusual happening in the School is depicted by a cartoon, real American

style. To-day, Mr. Barchkurinski, a converted Jew, who by the way has had two years of medical work in Odessa, and the artist himself were pictured on their way to America, bag and baggage. What laughter echoed through the dining-room when Brother Gitlin noticing that they hastened to catch a train, remarked, "It's the first time I heard that you could go to America on a train."

A sketch of Mr. Hellyer of Philadelphia, director of "The Christian Testimony to Jews," Mrs. Leona B. Brookman of Denver, Colorado; and one of the beloved D. L. Moody, grouped together, adorn the wall of the dining-room. All are remarkable likenesses. This miniature Art Gallery attracts much attention, for these pictures are the only ones in the house. Not every School can produce its own portraits. All is the work of Brother Oleinik. Books are a treat to him. He has a gift of humor and has preached since he was fourteen years old.

One day I found the kitchen door locked. Sister Ola, a student of last year who does the cooking for the School "as unto the Lord," was kneeling on the kitchen floor in prayer, her Bible before her. Her kitchen is her sanctuary. The Lord uses her in prayer, and with the younger sisters. Would you find Christian girls in America willing to type from six in the morning until eight at night? A sister of last year does this without any thought of remuneration. A beautiful Ukrainian sister, whose red hair and blue eyes are unusual, has a fine voice to sing, and has learned Yiddish, hopes to work among the Jews.

REMARKABLE ANSWERS TO PRAYER

There are remarkable answers to prayer. A Polish and Russian army officer came to the reading of the Word and was converted. A Jewish inquirer was strengthened in the faith and baptized. A German lady of nobility, a Catholic, who had drifted into New Thought, and was in charge of a professional school in Warsaw, was converted, and is doing Mission Work in Vienna at present. God has chosen a student of last year, Brother Sofer, to commence a gracious work among the Jews of Warsaw. Upon each visit to the hall, we found scarcely room to stand. Think of young uncultured Hebrew men and women climbing up three flights of stairs to a small hall in order to hear about their Messiah.

Brother Sofer was at one time a socialist, and God is sending in to him many radical socialists. The splendid English courses draw them at first. Soon the Gospel interests them enough to draw them to the school at Radost where they sit for eight hours to hear the Bible explained.

During the Jewish Passover, there were ten Jews at Radost, one of whom was very well schooled in the Talmud and gave us points of interest from the Hebrew in Esther. Another was about to commit suicide when the Lord got a hold of him. Recently a young Jew, a professional film actor, became interested to the extent of attending the Bible classes. There are about 400,000 Jews in Warsaw. Have you ever heard of Jews going after the Gospel? When a Jew goes after something, he usually gets it. Surely this is significant of the times! Is not your heart, dear reader, stirred to believing in prevailing prayer for the Jews?

A BRIEF HISTORICAL SKETCH OF THE WORK

Now many are interested to know how this work which has God in it, began. Moses Gitlin, whose name in the Hebrew means "a good fish drawn out of the water," has been true to his name. (Moses means "drawn out of water," Git means "good," "lin" is the name of a fish.") When he came to Volhynia in December 1921, for eight months he engaged in itinerary evangelistic work among Jews and Gentiles. During the autumn and winter of 1922, he taught weekly young people's Bible classes in four villages. In February there came a call from the Union of Evangelical Christians of Volhynia in Zdolbunow for Bible courses. In fact they teach as much as can be taught in seven months, and are in this sense a School. Legally, they have permission for Courses only. Radost completed its second year in May, 1925. Altogether, Mr. Gitlin has conducted these courses four successive years.

Each year he has added to and improved the work. God has given wisdom in adapting him to his students and also in planning and developing a course, which gives them in seven months what they need for practical work in the various Mission Fields. At present the Course includes the following subjects: Bible Study (Biblical Introduction and Synthesis); an original system of Bible Reading, which we shall note later; Pastoral Theology, including the calling, position, qualifications, life, duties and problems of a preacher; also studies in temperament, character, self-knowledge, and the tripartite being of man. Homiletics; Elementary Theory of Music; Evangelism (personal evangelism and practical work), and religious Education, under which comes Child-study, Sunday School work, Pedagogy, and Bible Stories, are all found in this Course. Think what it means to work out, prepare and teach these lessons, and you will not be surprised to learn that the teacher burned his lamp most of the time until two o'clock in the morning. It was his pleasure to give himself to the work, and his one absorbing thought is the student's highest good. Brother Zebrowski gave splendid and needed assistance when he taught Church History, Bible Doctrine, and Elementary Logic. Our dear Sister Sulamovitch, who once was a nun, teaches Geography and Physiology. A young Polish woman, who has been educated in England, teaches Polish. Mr. Gitlin taught the other classes himself, in addition to meetings for the Jews twice a week in Warsaw, giving lessons in English, followed by a Gospel meeting.

The fact that most of the students are able to converse in English is proof that the teaching was of the best. The English is given in order to make available to these young people the best Christian literature, which is very limited in both the Polish and the Russian language. Mr. Barchkurinski, a converted Jew, learned enough English in five weeks to teach it to beginners. The course has been worked out along practical lines to meet the needs of a missionary. After examining it in detail, I find it is the only course of its kind in existence. It would be a blessing to other missionaries.

Observe how comprehensive and full of common sense it is! Practical Conversation, Religious and Secular Spelling, Reading and Translation of the New Testament daily, Composition, Dialogues, and Grammar make up the Course. A collection of about 150 hymns translated into Russian help to give a working knowledge of the language.

THE PLAN FOR BIBLE READING

Every Christian is aware of the necessity of and benefit derived from daily systematic Bible reading and meditation. There are many plans. But the teacher has worked out a plan of his own which he believes was given him by God. It takes one through the Bible in six months. A certain number of columns are to be read each day. In the morning from the Old Testament and in the evening from the New Testament. The date is placed at the top of the Bible on every page for each day's reading, thus avoiding omission by forgetfulness or by losing any printed plan one may be following. After time is taken to work it out, it is there always in the Bible. A desire has come into the hearts of several to see this system of Bible reading published for the use of Christians in general.

Each day at six o'clock in the morning the students come together and read quietly and prayerfully the portion for that day from the Old Testament. The Teacher shares with them the day's manna, and each student has liberty to share what he has gathered. This leads to prayer for personal needs for the day. What blessed hours of devotion are these early morning hours spent over the Word together! At six in the evening the same program is followed by reading the New Testament. The students covenant to continue this habit of daily Bible-reading through life. May many others follow their example.

THE INSTRUMENT GOD HAS CHOSEN AND IS USING

There is no doubt that God has chosen, equipped, and used this Hebrew Christian as a special instrument to co-operate with Him in the beginning and establishment of a gracious work for God in Eastern Europe. God took the young cap-maker (for that was his trade during two and a half years after arriving in America), and prepared him to be a Bible teacher who is able to teach the Word in Hebrew, German, Polish, Ukrainian, Russian, and English. It was Mr. Hellyer of Philadelphia of "The Christian Testimony to Jews" who launched him out. After spending four months in Preparatory School he entered the last year of a Pedagogy Practice High School in Philadelphia, where he received his first American diploma. His next move was to a Bible School where he was called upon to teach English. During this time of Bible Study, he completed a four months' course in Temple University and became a typist. The Lord then led him to the Moody Bible Institute, from which he was graduated.

During the years at the Moody Bible Institute he made many friends, who love this young man of undaunted zeal, energy, and a deep love for souls manifested in voluntary service and continual living for others. God endowed him with natural personality, radiating sunshine and love, mingled with wit and humor. These qualities in a young man who has strength of character to live by and according to the Word of God, "doing justly, showing mercy, and walking humbly with his God," empowered by the Holy Spirit, make him a power in God's hands. I have seen hearts melted as he spoke in his quiet loving way. We are not surprised that he was in demand everywhere. While at the Moody Bible Institute he was active in the Christian Russian Student Circle in evangelistic work;

at the same time filling a place in the Marcy Center Work; also in Mr. Lewek's Mission for Jews. The department in English which he began at Marcy center among Russians has prospered increasingly until the present.

It was his personal desire to complete a course at a College, University, and Theological Seminary, then return to Russia as a philologist to witness for Christ in this profession, but the Lord moved differently. Through The Christian Testimony to Jews, he was sent out to work among the Jews and Russians in the Ukraine. He "counted all things loss for the excellency of the knowledge of Christ." Having flung all his desires and plans behind him, the love of Christ and a passionate longing for souls flooded his soul.

It was in September, 1921, that he sailed for Russia. A second-class cabin had no allurements for him if he could save some money for Russian sufferers and to win some souls on the third-class deck. He soon learned that several of his cabin-mates were Jews. One of them was a Protestant, or, as he expressed it, "I changed my religion for the sake of my wife." Behind a locked door, many long earnest talks took place which served to open their eyes to the difference between "Protestantism" and a personal acquaintance with the Lord Jesus Christ, the Messiah, and the difference between "religion" and "getting saved." On Sunday, the second day of the voyage permission was secured to have an open-air meeting on the deck. This began with a solo, followed by the testimony of a Salvation Army woman; another solo and then a straight Gospel message addressed to a mixed crowd of Jews, Catholics, Eddyists, and Free Thinkers. The fifteen Jews probably were rather proud of their countryman, though they in common with all of their race have a special antipathy to a Jewish Missionary. (We quote from Robert McQuilkin's account of the voyage).

After that meeting, the cabin became a warm center for religious and philosophical discussions, with the result that several Hebrews became not only tolerant, but warm and sympathetic toward the young evangelist. Mr. S. a Jewish merchant, and Mr. B., a young man of twenty-one years of age, showed great kindness, conducting him to a hotel on their arrival in London. Mr. S. took him to a Jewish Mission. On Sunday night he addressed the open-air service near the Mission, and who should he see, but Mr. B., the young Jew, and his father and his cousin, Dr. R., another of the passengers. After the meeting he was asked to go to the home of Mr. B. and spend the evening over the Word. His opponent that evening was a bright young Jewish woman, the sister of Mrs. B. During a month which followed, Moses worked with her and the result is not surprising when you know the secret of it.

He left behind him in America a dear believing sister who will soon complete her training as a nurse in the Jewish Hospital in Philadelphia where she has been a loyal witness for Christ amid her unbelieving and persecuting kinsmen. He had the hope of seeing another sister and his sweetheart in Russia. On the eve of his departure, the crushing news reached him that both had apostatized from the faith. Thus was there burned in anew the crying need of shepherds to shepherd Israel and the other sheep in Russia, who, being constantly surrounded by atheism and rationalism, with none to strengthen them, are often drawn back. For him, the keen anguish of this news meant that the flame of his devotion to his Lord was mightily rekindled, and with these precious human hopes blasted for the present, he set out truly putting God's plans foremost and "determined to know nothing save Jesus Christ and Him crucified." In view of the Lord's thus stripping him of all earthly hopes and plans, we can understand why he wrote with great joy to Mr. Hellyer of the conversion of Mrs. C: "The young cultured Jewish woman who so ardently opposed me is saved! Do not judge that she is a sudden convert, a 'quick job' so to speak. In eternity you will learn how much time I spent with her in the Word and in prayer. Every inch of God's grace in me was spent in leading her to Christ." She is now a worker in a Jewish Mission in London, a hundredfold first fruitage for "The Christian Testimony to Jews" in Europe.

Arriving in Poland, Moses dressed up as a native Ukrainian. He wore a light shirt with collar and cuffs embroidered in red and black, opened on the side, with a loose belt, and high boots, and set out on foot to preach the Gospel. One evening on his way home from a Gospel Meeting, a policeman confronted him, and asked him for his passport. He was non-plussed. "You have an American Passport, but you speak Russian. You were born in Russia. You are a Jew and yet you claim to be a Christian. It is beyond me. Come along. We must investigate your case." He was imprisoned. After forty-two hours, having proved that he was an American citizen, he was released.

THE GENERAL SITUATION IN POLAND

Concerning the general situation in Poland, there is rich soil ready to harvest among the Mariovites, a group of 50,000 people, who in 1905 left the Roman Catholic Church with 33 priests who were excommunicated. (Mr. Zebrowski was one of them). They rebelled against the immorality in the church and it was contrary to their principles to take money for their services, except as the people gave it voluntarily. They believed in marriage and that their elders should be obeyed. They translated all their ceremonies and services from Latin into Polish. Though there is much form in this movement, it is purer than the Independent Polish Church in America, and these people are more easily reached than Catholics. Poland is dying for the lack of a John Knox or a Luther! The Lord is seeking for a man, and He found none? Will you stop here and ask God to raise up such men for Poland? When you pray for Russia, do not forget to pray for Poland. It is no wonder as we view the great needs of Poland that God held Moses Gitlin here, when his original desire was to go into Russia.

Soon after his arrival in Poland, he was married. Mrs. Gitlin, whom he had the joy of seeing come back to the Lord, met him in Poland. In true Jewish fashion, they met after a separation of nine years. Mrs. Gitlin in Russia, facing the hardships of famine, revolution and wars; worst of all, the persecution which befell the Jews. She witnessed many pogroms during these years and lived where atheism was everywhere. Together they went into Russia, where the Lord opened the door for a brief stay of testimony and service, while now they labor together in the Radost Bible School.

EVANGELISTIC WORK IN RUSSIA

A recent letter received from Mr. James Krasniansky from Kiev, Russia, tells of his sorrow in not being able to continue his Colporteur and Evangelistic work among the Jewish people for lack of financial support. He is one of the few Hebrew Christians in Russia who is able to speak and write in English. In company with Mr. Hellyer and others I met him in Kiev three years ago, and he has been doing a good work in traveling from place to place selling Scripture and preaching Christ Jesus. This would be a splendid opportunity for some one who would like to support a Jewish Missionary. There are several others whose support might be undertaken by individuals, Churches or Sunday Schools and an effective work done. Information will be cheerfully given to any who may be interested.

O. R. PALMER.

Dr. Pierson put it thus: "Giving should be based on principle, regulated by system and beautified by self-sacrifice."

—*Missionary Calendar.*

American-European Fellowship
for Christian Oneness and Evangelization
2244 N. 29th Street, Philadelphia, Pa. Date_____

DEAR FRIENDS:

In response to the editor's appeal for subscriptions to the "European Harvest Field," to assist in the evangelization of Central and Eastern Europe, I enclose $1.00 for a year's subscription, and also the following amount for the work:

WORK AMONG RUSSIANS $ _____ WORK IN BULGARIA $ _____

WORK IN SERBIA $ _____ WORK AMONG JEWS $ _____

RELIEF WORK $ _____ RADOST BIBLE SCHOOL $ _____

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